

PEACE NEWS

For War-Resistance and World-Community

No. 710

February 3, 1950

THREEPENCE

Government rejects Quakers' peace appeal

REQUEST TO ATTLEE MEETS FLAT REFUSAL

CORRESPONDENCE has passed between two leading Quakers, Lady Parmoor and Gerald Bailey (ex-Director of the National Peace Council) on the one hand, and the Prime Minister and the Foreign Office on the other.

Their letter was a strong appeal for a renewed effort for an international agreement precluding the use of atomic energy for destruction and a more understanding consideration of Russian objections to the proposals of the United Nations Atomic Energy Commission.

It pointed out that the Russians have a real and intelligible fear that international ownership and management of the production and distribution of atomic energy, as at present proposed, would place their economic development at the mercy of a non-Communist majority of nations pre-empted, if not hostile, to them.

In view however of the fact that the Russians have accepted the principle of international control and inspection, the writers urged that an attempt be made to find a compromise, even if such an agreement should fall short of the full proposals of the Atomic Energy Commission.

The letter further pressed for the acceptance by Governments and people of "the moral obligation to reach agreement on the abolition of all weapons of mass destruction" and to accept the effort to do so as a first priority.

Symptoms of a deeper distrust

While confident, however, that agreement regarding atomic energy would favourably affect the whole disarmament problem, the writers recognise that armaments themselves are only "symptoms of a deeper distrust between Russia and the Western democracies."

They recognise that this distrust arises from profound differences of an ideological character which cannot easily be disposed of by conventional international agreements.

But these differences are not, they claim, ultimately irreconcilable by peaceful means. "There is no escape, therefore," they add, "from the necessity to tackle the problem of East-West relations at each and every point of difference, if not simultaneously, at least as part of a single plan to relax tension, promote confidence, and establish a true and stable peace."

In their conclusion the writers make a more personal appeal. They recall the "special hopefulness" with which, in common with so many people who are committed to the aim of world unity, Friends have looked to Britain's Labour Government for leadership in a constructive internationalism.

They therefore appeal to the Prime Minister for the fullest possible personal initiative in this cause, and urge him to consider the possibilities of direct conference between the heads of the States concerned.

Mr. Attlee's flat refusal

The reply, which was communicated at Mr. Attlee's request through the United Nations Department of the Foreign Office, was in effect a flat refusal to do anything in the matter.

It virtually refused to consider any agreement which would fall short of the proposals already accepted by UN General Assembly.

It re-stated the Government's view that the UN majority proposals constitute "the minimum basis necessary for really effective control."

Technical experts, it says, are unanimous that inspection alone is not enough to make certain that control is not evaded; there must be a system of operation and management of the various processes by an international authority.

The Soviet Union will not agree to anything beyond periodic inspection and special investigation in cases of suspected violation. These would not only fail to provide the necessary security required, but would be dangerous as they would delude the people of the world into thinking that atomic energy was being controlled when in fact it was not.

Regarding the proposal for the abolition of all weapons of mass destruction, the reply emphasised the special difficulties of the control of biological weapons, and argued that so long as agreement on atomic energy control is unattainable it would be

little use trying to reach agreement in the other field.

"No" from Foreign Office

On the general question of relations between Russia and the West, the Foreign Office is equally unwilling to entertain the possibility of rapprochement.

"The record of the Soviet Government in recent years, it says, 'has been such as to leave no doubt that they are dominated by the Marxist theory of an inevitable clash between the two systems . . . and that they will leave no stone unturned to exploit Western political and historical weaknesses.' It would therefore be 'presumptuous to suppose that personal contact at even the highest level would put an end to our difficulties.'"

The reply closes with the formal assurance that the Government will neglect no method which seems to offer any hope of achieving reconciliation by peaceful means.

THE FIGHT AGAINST CONSCRIPTION

Join the demand for the repeal

OPPONENTS of Conscription in the London area will have an opportunity of joining in a demonstration of protest tomorrow morning, Saturday, when a poster parade will leave Dick Sheppard House, 6 Endsleigh Street, W.C.1, for the West-end at 10.30 a.m.

The parade promises to be one of the longest for some years, but there is still need for more paraders and leaflet distributors. The demonstration has a particular importance in view of the need to keep this issue before the notice of electoral candidates.

The No Conscription Council has issued a strong appeal to all opponents of militarism to "focus public attention on the evils of conscription and to provide further impetus to the demand that it shall be repealed by the new Government."

No Conscription Week

To further that end the Council is holding a No Conscription Week from Feb. 4 to 11.

The signatories to the appeal are: Rev. A. D. Belden, Fenner Brockway, Dr. Alex. Comfort, Lord Faringdon, James Fraser, Archdeacon Percy Hartill, Laurence Housman, Dr. Kathleen Lonsdale, Rev. Donald Soper, Sybil Thorndike, Michael Tippett and Victor Yates MP.

While recognising the Conscience Clause in the National Service Act, the Council emphasises the fact that few boys of 17 or 18 years of age can have clear settled convictions on the morality of war.

They are taken out of the home environment at an age when they stand in special need of the understanding guidance of parents, and should be training to play their part in the economic life of the nation.

The Council, whose address is King's Cross Mission Buildings, Crestfield Street, W.C.1, will welcome offers of help in its campaign.

Labour Pacifist Fellowship

At its January meeting, the Fellowship defined its position in a resolution stating the issues of foreign policy on which the candidates' views should be sought:

Conscription, control of atomic energy and weapons of mass destruction, disarmament, Lord Boyd Orr's World Food Board, UNO, Germany, relations with USSR, demilitarisation of Africa.

It adds the wise injunction that members may find it advantageous to select only a few of the issues.

LPF members are urged to give all possible support to Labour candidates. It says:

"By our loyalty to the Party at this critical time, we shall ensure that any criticisms of its foreign policy which we make in the future have a right to a sympathetic hearing."

Make Labour conscription-conscious!

Writing in the LPF's Bulletin, Roger Page, Secretary No Conscription Council, urges that the opposition to conscription should take on a more definite, even aggressive, note, as this evil system is fast becoming one of the accepted features of our national life. He adds:

"LPF members should, therefore, seek to create opportunities to make the Party conscription conscious, and to make the Labour Government feel that, in its next term of office, one of its prime tasks is to abolish conscription."

The Socialist surrender

One of the most vigorous protests against conscription is that of Guy Aldred, independent anti-war candidate for Central Glasgow.

In his election manifesto he recounts the steady deterioration of the Labour Movement's attitude to militarism and calls for the revival of the old spirit.

Before the First War, he says, the entire Labour Movement was opposed to Conscription. In 1916, Parliamentary Labourites were divided on it. In 1939, just before the Second War, only a very small band opposed it. But after the 1945 General Election the Labour Government passed from war-time to peace-time conscription without a pause.

During that Election, the Labour Party said nothing about conscription. On the contrary they declared the return of Labour meant peace with Russia. Conscription, however, is directed against Russia.

Progressive decline

In April, 1939, a Daily Herald leading article denounced "the massed obedient ranks of the Conservative Party" for making conscription inevitable. In the same month the National Council of Labour reaffirmed "its uncompromising opposition to conscription." In 1940 Mr. Bevin denounced "the bankers and financiers" for creating a conscription psychology.

The situation today, therefore, shows the progressive decline of the working class struggle, the aim of which is to destroy militarism and war as well as remove poverty. Those who uphold conscription are betraying the cause, ideals and struggle of the Labour movement.

To offset the activities of the Foreign Office and the Secretary for War, he would advocate the creation of a Minister of Peace, whose duty would be to prepare the way for world peace through World Government.

As to the £800 millions spent yearly on defence, he would spend the whole of that sum on housing and increased pensions for the aged.



Cartoon by Hagg

"They say adventure begins at 17, Fred."
"Oh yeah? This is my 2,018th spud, and I don't feel anything yet."

PEACE NEWS

3 Blackstock Road, London, N.4
Stamford Hill 2262

Available from Newsagents and Bookstalls,
or direct from the above address.

POSTAL SUBSCRIPTION RATES

Great Britain and abroad: Three months,
4s. 4d.; six months, 8s. 8d.; twelve
months, 16s. 8d.

CONSCRIPTION

IN recent years we have seen a strange variety of interpretations of the word "Freedom."

Most often, in current controversies, it has meant the freedom of a man to earn his living as he likes irrespective of the economic needs of the community.

This kind of freedom has been insisted upon by people who deny the right of a man to refuse military service irrespective of the military needs of the nation.

And the threat of industrial conscription aroused a wave of profound indignation among thousands of people most of whom acquiesced without a word of protest in military conscription.

It is puzzling to many pacifists to observe how their compatriots uphold one freedom and deny the other—strain at the industrial gnat and swallow the military camel.

Yet the reason is simple: These people believe that military defence is far more necessary than economic planning. They do not think the world, or even their country, would come to an end if a few people here slightly interrupted the rhythm of the export drive, or neglected a few acres of wheat production in favour of the football pools.

But they do think that unnameable terrors would overwhelm their nation if it failed to be on the winning side in the next war.

That is the fear to which they are willing to sacrifice the principle of individual freedom of choice. It is to salvation from that (as they think) ultimate calamity that they are ready to sacrifice all considerations of honour, humanity and morality in their choice of means to that end.

Today, man fears man more than he has done for centuries. And not without some reason; for by the aid of science he has made himself potentially a horrifying monster.

As a result, the duty of learning to kill becomes the primary duty of the citizen. Granted that necessity, conscription of youth is essential. It is unrealistic to demand military preparedness without it. For the fantasy of permanent national danger can only be maintained by the unthinking acceptance of militarism as a normal condition of social life and war as a natural function of mankind.

This psychological conditioning, not military efficiency, is the real purpose of conscription. Youth must absorb it, like the three R's, before it has time to think. Regimentation must begin not later than 17½.

How can we estimate our debt to those youths who, in spite of all the organised pressure brought to bear upon them to suppress their critical faculty, have begun to think?

They need all our encouragement in this—the real adventure which "begins at 17½."

IRENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

P.P.U. HEADQUARTERS

Dick Sheppard House, Endsleigh St., W.C1

THE CHURCHES

CHALLENGE CONSCRIPTION

PUBLIC MEETING

HOLBORN HALL, LONDON
(Grays Inn Road, by Theobalds Road)
TUESDAY, FEBRUARY 7, at 7.30 p.m.

SPEAKERS

Dr. DONALD O. SOPER

(West London Methodist Mission)

Rev. R. MERCER WILSON

(St. George the Martyr C. of E. Church)

Rev. CLAUD COLTMAN

(Weigh House Congregational Church)

H. LYN HARRIS

(Society of Friends; Headmaster of St. Christopher School, Letchworth)

CHAIRMAN

Rev. JAMES FRASER

(Ex-Moderator, Presbyterian Church of England)

NO CONSCRIPTION COUNCIL.

Kings Cross Mission Buildings, Crestfield Street, London, W.C1

The "almost irrelevant election"

WE welcome the plain speaking of the New Statesman. "The election campaign," it says, "is made to seem almost irrelevant by the issue now being fought out in secret parleys at the White House."

"Should the President surrender to the pressure of the Chiefs of Staff and give the 'go-ahead' for the immediate production of the hydrogen-bomb? Or should he listen to the urgent advice of David Lillenthal, who recently resigned from the chairmanship of the Atomic Energy Commission to enter the political struggle which centres round the new weapon of mass destruction? On Mr. Truman's decision may rest the whole future of civilisation."

The growing suspense

IT is well known that, largely owing to the anti-Communist hysteria, military authorities can bring greater pressure on political leaders in America than is the case here.

Their demand that America shall proceed with the large-scale production of the new weapon before Russia has time to get down to it, makes a strong appeal, and it is by no means certain that Mr. Truman will be able to withstand it. It is therefore easy to understand his delay in announcing his decision.

But the growing suspense which this delay is causing is justified. Should Congress decide to proceed with the production of the H-bomb, it will be a highly debatable question whether it will make any noticeable difference to the future of this country which Party nominally controls its affairs for the next five years.

The firm Big Three

FORTUNATELY there seems no doubt of the line Mr. Truman would prefer to take. To this can be added the welcome support of Secretary of State Mr. Dean Acheson, whose policy has in recent months taken a progressive turn.

Mr. Lillenthal has lost no opportunity of publishing his firm opposition to the military policy as one which would finally abolish the last hopes of agreement.

He further stresses the argument that, whereas there always has been a legitimate purpose for proceeding with the development of atomic energy, since it can be used for constructive purposes, that does not apply to the hydrogen bomb, because, as eminent scientists have pointed out, the new form of energy cannot be harnessed for constructive uses.

Its development could therefore be for no purpose but ruthless devastation on a scale exceeding even that of the atom bomb, and to proceed with it would be nothing less than a gesture of admission that war with Russia was regarded as inevitable.

British Government's failure

THE attitude adopted by these three men has given rise to the belief that they may be seriously considering a new approach to Russia before making any decision about the H-bomb.

"We can be grateful," says the New Statesman, "for the sanity of these three men. But our gratitude is tinged with regret that Labour Britain has failed to take

OWLG LASS

answers one of the questions
of the hour—

AMONG those who claim that their dearest wish is to safeguard Peace, you will have observed a wide divergence of opinion as to how it should be done.

I know of no other project in the whole realm of human endeavour, for the achievement of which such conflicting methods have been proposed.

They vary from the abolition of all weapons, to the surrounding of Peace with such a solid barricade of arms that the poor thing couldn't move an inch.

Now, if people differ so widely as to how to safeguard a thing (or person), it is clear there are no settled opinions as to the nature or quality of the thing (or person) they wish to safeguard.

We are therefore confronted with the plain question—Who, or what, IS Peace?

There are certain points of general agreement. For example, it is universally acknowledged that Peace is a woman.

For some 2,000 years she has been represented by the plastic arts as a youngish female garbed in the fashionable mode of circa BC 250. And with a persistence remarkable in view of her constant public appearance, she has worn the same frock ever since.

So much for her appearance. Fifty million painters and sculptors can't be wrong. As to her name, we can't manage the original monicker on the linotype, but she was finally registered as a Roman subject under the name of Pax. And the question before us is—What kind of a girl is Paxie?

A MAN is known by the company he keeps, and so presumably, is a woman. It is here, however, that our difficulties begin.

Commentary

the initiative in putting forward new proposals for atomic disarmament, and public opinion should be aroused to insist that this, perhaps the last, opportunity is not lost."

Its hardened attitude

WE must shamefully admit that the New Statesman's regret is justified.

It is perhaps unreasonable to say that the flat refusal of Mr. Attlee and the Foreign Office to give serious consideration to the appeal for a new approach to Russia (reported on page one) is unusually shocking. For there was never any great hope that they would do otherwise.

Nevertheless, even after the shocks we have had from the foreign policy of the first Labour Government, and its complete acquiescence in the demands of the mili-

tarists at home, their reply comes as a most uncomfortable reminder of the frustration of our hopes that British Labour would give the world a lead towards peace.

"Watch America"

IT is true they replied to the appeal. They could hardly do less, in view of the reputation of the writers. But the reply is nothing less than a flat refusal to take a single step towards any effort to relieve the international tension.

It confirms the Government's determination to maintain an attitude of rigid inflexibility towards Russia and its final abandonment of any hope of improvement.

The situation recalls a sentimental song of our youth, in which somebody invited somebody else to—"lay your head on my shoulder, Daddy, turn your eyes to the West." Or, to borrow a more concise slogan from the Tories—"Watch America."

That is all we can do now, those of us who hope for improvement through channels of democratic statesmanship.

Britain is digging in

THE British Government has now dug itself intransigently in. And its implication is obvious. It says, in effect: "We've done all we can. Our conscience is clear. Our generous, disinterested efforts to peace have been truculently rejected by a government bent on hostility at all costs; to make further efforts at conciliation would be humiliating. There is nothing to do now but sharpen our weapons and wait for the attack."

Indifferent though the Foreign Office shows itself to appeal, however, we think it might have spared us the automatic insincerity of the phrase which promises to—"neglect no method which seems to offer any hope of achieving reconciliation."

That is a rubber stamp sentence and quite meaningless in view of the fact that they are persisting in their demand for the very conditions which they know Russia regards as unjust.

The lost opportunity

THIS slamming-the-door attitude has in fact been unmistakable ever since the Foreign Office's contemptuous refusal to consider Vyschinsky's recent proposals for atomic disarmament.

Those proposals were dismissed on the implicit grounds that they were only a political manoeuvre. Since they were not even discussed, no one knows whether they were or not. To have taken up that offer seriously would have not only tested its sincerity, but would also have given the world an unmistakable gesture of Britain's genuine desire for reconciliation.

The opportunity was lost, and its loss is nothing less than tragic. We heartily agree with the New Statesman that this refusal was "the gravest mistake of British foreign policy since the war."

Home and foreign: the contrast

IN economic recovery, social reform and imperial relationships, we believe the present Government's achievements are, by contrast with former administrations, little short of miraculous and distinguish it as the most efficient government this country has had for centuries.

In foreign policy its failure is equally startling.

And it is not without significance that the man whose name will be associated with this historic failure—Mr. Bevin—is the man who led the campaign to oust the pacifist Lansbury from the leadership of the Labour Party, and accused him of "hawking his conscience round the country."

There is a logical sequence in these things.

WHO OR WHAT IS PEACE?

When we glance over the very mixed company of people who claim to be the friends of Peace we are astonished at the catholicity of the lady's taste.

On the one hand, we find thousands of young men refusing to wear uniforms or handle weapons for fear of offending her.

On the other hand, she is extremely popular among the higher ranks of the fighting services, whose chief spokesmen repeatedly avow that their careers are devoted exclusively to her service.

Indeed, to hear certain Generals talk, one would imagine the girl is the chief toast at regimental dinners.

BEFORE the war, governments used to seek her favour by offering to reduce the size and number of their weapons, I recall an occasion when the British Government, in a passion of devotion, promised to reduce the calibre of our largest naval guns from 16 to 14 inches.

Today they show their love for her by promising her ever more deadly weapons. Why this change of approach?

Why this assumption that she has suddenly changed her tastes and is now displaying a penchant for the means to homicide?

Hitherto it has always been assumed that the lady is a spinster. We never heard of a Mr. Peace. Have they now decided that she wasn't a spinster after all, but the widow and accomplice of the late Charles of that name?

I was on the point of abandoning my efforts to discover the lady's true character when a clue suddenly appeared.

I came across a speech by an American Senator in which the following phrase

occurred: "We are pursuing Peace with a speed and vigour never known before." All of Pursuit. There is the explanation. All of us, sportsmen and others, know what an enthusiastic fox-hunter means when he proclaims his love for the fox. Even so are the heavily-arming Peace-loving governments pursuing Peace.

We hope the lady is nippy on her feet. In my opinion she would be well advised to change that Grecian robe for a pair of shorts.

EIGHT PAGES?

ON Feb. 25 the Peace Pledge Union's National Council will decide whether or not to recommend the Directors of Peace News to enlarge the paper to 8 pages weekly in the hope that a bigger paper will mean bigger sales.

If within the next fortnight we could have the following promises that, in the event of a "Yes" decision:

200 readers would undertake to order an extra copy to pass to a friend;

25 readers would give £1 to the Fund;

5 readers would give £5 to the Fund;

then the knowledge of this support might aid the Council in its decision.

May we hear from you? And thank-you for the 1950 Fund's fine start.

THE EDITOR.

for the 1950 Fund's fine start.

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Total for 1950: £22 10s. 2d.

Please make cheques, etc., payable to

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THE ENUGU INCIDENT

Were 'Army ideas' in the Nigerian police force the cause?

The following account of the shooting of a number of Nigerian miners at the Enugu coal-fields comes from a British Correspondent resident in Nigeria. A Government Commission of Inquiry has recently completed its investigations and is expected to report in the near

THE Enugu incident was really a most stupid and dangerous affair, and has brought to the surface even more intensified racial hatred and misunderstanding. The few reports I have seen in the British Press show that they obviously don't understand anything about it.

References to Communist-inspired outbreaks are nonsense—the average Nigerian knows nothing about Communism. Even the educated people know nothing about Labour or Conservative, Liberal or Independent. I know, because I have often attempted to explain our British political system and the people find it difficult to understand.

As for the miners, it is even more ridiculous to talk of Communism as a political weapon, because they and their leaders are not educated and therefore not likely to be influenced even by books, which are no use to them; in the first place, many of the people don't read or speak English and secondly, such books are not available here. How then can they be expected to come in contact with such ideas? Even the boys who go over to the UK for studies do not mix very much in social or political life there and consequently come back without knowing very much about Britain.

High cost of living

The cost of living here is extremely high and is growing worse. When food, rent, and all the bare necessities of life are increasing almost weekly—without control on the part of the Government—it follows that the people must feel the pinch. The miners who are very few in numbers in Nigeria, like the other workers and all the rest of us, naturally find it almost impossible to keep body and soul together.

Trade Unions are only now springing up in the country, and they press for higher wages. Surely any working man in any country can understand that.

The miners at Enugu had been pressing for an increase, but apparently the officials of the Mining Co. had not taken it seriously. The miners sent a deputation of workers to the Manager. It came to nothing so they grew restive. The manager, like most Europeans here did not understand the African and therefore feared trouble, applied to the Police to come to the mines to remove the dynamite used in mining. By this time, the miners had come out on strike.

A European police officer arrived with his men, but there was no violence at this stage. Soon afterwards another police officer (a Mr. Philips) arrived on the scene with a contingent of African police.

How shooting began

They met a group of miners who had just arrived carrying their picks, and tools ready to go on duty. Now these miners knew nothing about the strike, but the police officer, seeing them carrying picks, immediately jumped to the conclusion that they were out for trouble and ordered the miners to bring out the dynamite from the sheds and load it on to a lorry for removal. The newly arrived miners, wondering what was happening and knowing nothing of what had gone before told the police to remove the dynamite themselves since that was not their work. The British police

officer Philips then fired at them and killed two men, and ordered his African police to open fire. When one of the wounded men appealed for help, this man Philips told him he could lie there, and worse still, fired on another miner who had gone to the assistance of a wounded boy.

All this, as you can see, was most stupid and unnecessary and has caused a great deal of harm. The African police and other miners present have circulated the story among their people and the Press has been full of contempt and indignation against the "so-called peace-loving British" and crying out "where is the much vaunted British justice?"

Growing hatred of British

When I arrived here I was shocked to see how this country is ruled in a military fashion. The police force, for instance, is run on Army lines, even to the ranking of the men. The officers are ex-Army officers with Army ideas. Who else would ever dream of shooting at civilians in a strike? The very idea of arming police with revolvers and tear gas is utterly foreign to what one knows of the police system in Britain. Can you imagine what would happen if such an event occurred in the UK?

In Lagos, all offices had to be left lighted all night for some time in case of sabotage and a state of emergency was declared. Altogether, hatred of all things and persons British burst out everywhere and is growing daily.

Every action of a European person is regarded with suspicion, even if it is intended to be well-meaning and one despairs of ever seeing understanding or tolerance.

One feels that the true explanation will somehow not be made in public, owing to Government officials "covering up" the blunder which caused the lives to be lost.

After suffering in World War II—

GAPECNUOC PLEADS FOR PEACE

THE letter which follows was written in his native tongue by a New Guinea Christian and handed to a missionary with a request for translation and publication in American newspapers if the missionary thought fit. It was, of course, unsolicited.

In releasing the letter to the Press, the missionary writes: "Rumours that there will be another war have reached the New Guinea natives. I have always tried to belittle these rumours, but many natives continued to believe that some day there will be another war in New Guinea." The letter has been translated quite literally. It is headed "O White People, War Should Not Come Again," and continues:

OUR friends in Australia, America, Sydney, Port Moresby, Japan, and all other places—king, government, kiap, and lords, all of you listen!

All of us black people of New Guinea feel like this:

Your bombs, your mortars, and your men overwhelmed us. Our villages, our gardens, as well as some of our people, were destroyed and battered.

We were driven back to the habitat of the animals, the wild pigs, rats, birds and cassowaries. We ate their food, vines and leaves.

And we pleaded with the boulders to open that we might hide in them, but in vain. Some of us were annihilated.

We had never seen such phenomena before. We saw things that not even our heathen ancestors saw. Our legs shook and our knees turned to water.

Never again

We say that this should never again come to us.

Therefore, you people in high positions, place a barrier in the path of war that it may never again reach us. O King at London and America's President, you two halt it. If you fight in your own countries, that is your own affair.

Our taros were dug up and everything eaten, our countryside destroyed. Things that we had never seen or heard of before happened; that is why we make this plea. Then, too, in God's commandments it reads: "Thou shalt not kill." And when we continue to transgress this commandment, is that a great sin or not? That is all I have to say.

I am a New Guinea native,
Gapecnuoc.

From the Lutheran Standard, American Lutheran Church.

Churches, Unite!

RECENT comment shows that the Churches are at least aware of the problems arising from their attitude to war: an attitude that may well decide the future of their, and our, existence.

While the Archbishop of York maintains the tradition of State Christianity, others are working towards a wider concept. Says the Archbishop, "When the Christian has done all in his power to preserve peace, and war is forced upon him by aggression or injustice, he may with a good conscience bear arms in defence of his nation and international justice."

"Reconciliation," journal of the FoR, remarks: "Those who try to preserve peace by the threat of war are surely those who are prepared to pay the highest price for it. The pacifist refuses to buy peace at the price of infamy. He is concerned for righteousness and fails to see how the use of atom bombs and other modern weapons can make any contribution to it."

Universal Faith

THE Movement for a Pacifist Church of Christ is not a new thing; it is in fact five years old, and has a distinguished Chairman in Dr. A. D. Belden.

Its News Letter reports slow progress, however, due largely to the fear of "schisms" in the Church. But, it is suggested, the time for wrangling over schisms is long past. "When the Church ceases to be the Church of Christ, pacifists must take action."

One Church at least—Carrs Lane Church, Birmingham 4—has issued its Declaration on the subject of war, published recently in the British Weekly, appealing for united Christian action for peace and a system of world government.

Perhaps all Christians, and all peacemakers, might profit from the message of the Indian philosopher, Sri Aurobindo, in the Forum of the World Congress of Faiths:

"Each religion has helped mankind Paganism increased in man the light of beauty, the largeness and height of his life, his aim at a many-sided perfection: Christianity gave him some vision of divine love and charity: Buddhism has shown him a noble way to be wiser, gentler, purer; Judaism and Islam how to be religiously faithful in action and zealously devoted to God. Hinduism has opened to him the largest and profoundest spiritual possibilities. A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult-egoism stand in the way."

Brass Hats' Iron Curtain

HOW far we still are from this vision is shown in one story from America of official obstructionism.

"Manas" reports the case of Prof. Franz Termer, Dean of Hamburg University and Germany's foremost authority on American ethnology and archaeology, who was invited last September to the International Congress of Americanists in New York. On June 14, the US Consul in Hamburg refused him a visa, but thanks to strenuous efforts by American professors, the visa was at last granted twenty-three days before his scheduled departure; his wife, however, was not allowed to go, although officially invited to the Congress with all expenses paid. His stay in the US was limited to three weeks, as against Mexico's permit for six months.

The correspondent supplying this information was himself refused permission by the AMG to visit Hamburg for two days only, for purposes of study. He says, "Yet when Russia refuses to send delegates to international scientific congresses, we rant against the Iron Curtain!"

Life with Uncle Sam

NOR is life all beer and skittles for the common man whose century it is reputed to be.

According to a Congressional Report, ten million families in the United States—almost a third of the nation—have incomes below two thousand dollars.

Contrary to popular opinion, says Commentator James Finucane, the arms programme has brought not

prosperity but inflation, high prices and lower living standards. House-building declined steadily during the war and three million couples are now living in makeshift apartments. Women at work have increased by 40 per cent. in the last ten years; more than 19 per cent. of high-school students hold outside jobs, compared with four per cent. in 1940.

The average income of a school-teacher is 2,550 dollars a year; under the new scale a private in the army will get 2,593 dollars. The foreign Military Assistance Programme alone is scheduled to eat up one and a half billion dollars; the "absolute minimum" in real current expenditure for arms is estimated at 23 billion dollars.

PACIFIST PARADE

Blood Donors

IN devalued English this reads something like £8,000m. Russia follows with an estimated £3,700m.

Junior-partner Britain contributes only £800 million to the suicide stakes; a mere pin-prick in the blood bath. We might as well save our donation for a better cause.

Indian Atomic Energy Proposal

THE Indian proposal on atomic energy in the UN Political Committee on Nov. 7, has received little publicity in the Press.

India News gives the full text of the nucleus declaration:

1. The development and use of atomic energy having now become a matter of international concern, it is the duty of every State to submit to and act in aid of an effective system of international control, adequate to ensure the use of atomic energy only for peaceful purposes and the elimination of atomic weapons from national armaments, as well as to protect complying States against hazards of violations and evasions.
2. No State or individual shall manufacture, possess or use atomic weapons.
3. No State or individual shall use atomic energy except for peaceful purposes.

Said Shri Rau, leader of the Indian delegation: "A representative of India owes it . . . to the memory of her own great apostle of peace and non-violence, Mahatma Gandhi. It is in this spirit that I have presented this resolution." He expected about 40 ratifications without any reservations to such a declaration.

We didn't Say It

EVERY problem on earth today is dwarfed by the fact that the most powerful nations in the world are engaged in an atom race. And not the slightest progress is being made in bringing that race to a halt. . . .

"It is up to ordinary men and women throughout the world to supply the irresistible impetus under which a supreme effort to end the atom menace must be made."

We couldn't agree more; but we didn't say it. Nor is it a continuation of the Indian resolution. It is, in fact, quoted from a recent editorial in the News of the World, Sunday favourite of the British reading public.

We hope the News-of-the-World citizens, all seven million of them, will take these sentiments to heart and act accordingly.

Man of Peace

THE man who loved children, was how Reynolds News described Dr. Alfred Salter, pacifist and Labour pioneer whose biography was reviewed recently in PN.

This doctor whose love for humanity was always expressed in practical action, would be glad to know that the children of Bermondsey are now skipping about a playground in Coxon's Place that has been opened and named after him, in memory of his service to the community.

Ma'am Butterfly

NEWS item: Some ladies in Lafayette, Ind., have formed Tecumseh Circle 21, Military Order of Ladybugs. —Fellowship (USA)

Ten Years Ago

From Peace News, February 2, 1940

From a leading article in the Manchester Evening News:

"Col. Storey, chief executive officer of the National ARP for Animals, advises people to wear their masks occasionally in the house to let their animal or bird pets grow accustomed to seeing them. It will, he suggests, help to prevent panic among the pets during air raids."

"It is a sound idea. Otherwise the pets might come with a sudden shock to the conclusion that their lords and masters, rulers of the earth, had gone completely mad. It is better for them to realise it gradually."

Twenty Americans who were in prison as conscientious objectors during the Great War were among the 400 guests at the annual dinner of the American War Resisters' League, held in New York recently.

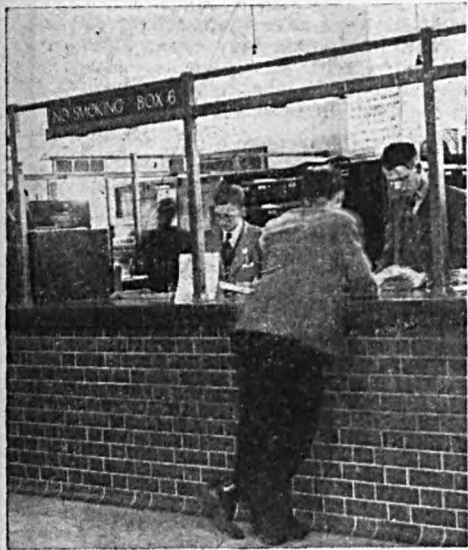
One of them was Randolph J. Vrana, the first American conscript sentenced to death for refusal to put on uniform. In common with 16 others who received the same sentence, he was spared by President Wilson.

Another of those present at the dinner, Howard Moore, was undergoing severe treatment in prison as a CO, when word was received that he had been awarded a Carnegie medal for bravery in rescuing a woman from drowning at the risk of his own life.

The Third Conference of COs and absolute objectors of the Great War will take place on Feb. 3. Speaker A. Creech Jones, MP.

—Advertisement

NATIONAL SERVICE



Conscription's insidious effect on the young

By Prof. KATHLEEN LONSDALE, D.Sc., F.R.S.

I OPPOSE military conscription first and foremost because of its insidious effect on the minds and characters of young people. The world is made up of individuals, and what injures any one of those individuals is bad for the whole.

Top: At the age of eighteen young men must register for military service at the Labour Exchange; Press, Radio, Church and Educational authorities conspire to keep him in ignorance of any alternative to military service.

Below: His predecessors in the RAF wrote messages on the bombs before they were loaded, keeping up the myth that they were "for Hitler." The official caption to the picture of the airman writing on the bombs reads:

"At various times during the day and night, the bombers of the Royal Air Force are leaving their bases in Britain for raids on military objects in enemy territory, where despite immense anti-aircraft fire and the intercepting enemy fighter planes, our machines usually manage to drop their 'pills' on their targets and return safely to their bases. This interesting picture was taken during a visit to an RAF station 'somewhere in England' and shows one of Britain's fearless men of the air when setting off on a raid... their marksmanship is a feature of the Service."

At a given order the bombs are released to drop haphazardly through a bank of clouds on to whatever happens to be below. Just as the conscript is ignorant of the end for which he is trained, so is the airman unable to witness the scene below him.

Below the bombers on the night of Feb. 13, 1945, was the city of Dresden, with its streets packed with refugees, almost doubling the city's population. On the following morning mass cremations took place in the streets of the thousands of unidentified men, women and children massacred by British and American airmen. One of the unlit funeral pyres is shown here. Today British boys are still being trained to destroy crowded cities. The conscript has a choice, but seldom does he know of it before his eighteenth birthday.



CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE
I want Cadburys!
 CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE

THE FOLLY OF ARMED DEFENCE

By JAMES HUDSON, co-worker with George Lansbury and Dick Sheppard, World War I CO and unwavering pacifist who is again contesting one of the two Ealing seats for Labour. In 1945 he had a 16,235 majority in a three-cornered fight for the new constituency of Ealing West (now Ealing North). He again faces Conservative and Liberal opposition.

RETIRING MPs and candidates who seek election on Feb. 23 and who, in their varying ways, are interested in pacifism, seem to have little to look forward to.

The reflection which saddens us most is that the Pacifist Movement, the Movement of George Lansbury and Dick Sheppard, is comatose, if not stone dead. The spirits of these men live and the idea of Pacifism cannot and will not die. But with very few exceptions, where there are small pockets of "pacifist resistance," candidates who associated themselves with opposition to the war and to the policy of unconditional surrender, and since the war have protested against the disgraceful intimidation of Russia by the Atomic Bomb until she got her own bombs, or against the policy of Conscription, will go into this election with nothing to rely upon but themselves.



JAMES HUDSON

That will be no new experience for them; not at least for those who spent years in prison cells.

The worst feature of the present situation is the extent to which pacifists have drifted into mere Anti-Stalinism. Stalinism is pretty terrible. But it cannot justify grandiose schemes of national defence which already absorb nearly a million men power, badly needed for economic survival.

If it were a justification we ought to double the million at once.

In another ten years the emergence of China in full panoply of war on the side of Russia, if we yield to the mere exigencies of defence, will fling us back into economic chaos.

But there is hope. The refusal of Nehru to allow India to be pushed into common military defence measures against Communism is seen like a new light in the East. It is the only real way to win China for Peace. Already it has guided the Commonwealth countries, and saved them from falling headlong into the divisiveness of military provision against China. Instead they have turned to the unifying processes of seeking a common economic well being.

Nehru's attitude would have much encouraged George Lansbury. We too must persist in this sort of attitude until it becomes the all absorbing pre-occupation and passion of the nations of the World.

Militarism still the greatest danger

—EMRYS HUGHES, MP

IN the first half of the century we fought two world wars in which we were told that we were fighting for liberty and freedom, against tyranny, dictatorship and what not.

But in 1950 we find ourselves with the heritage of conscription (forced labour in military uniform) shackled on our young folk, and involved in innumerable commitments all over the world which we are told mean this forced labour continued indefinitely under the more high-sounding name of national service.

Yes, militarism was the curse of the world in the first half of the 20th century, and is so yet.

Forward

BERNARD WITHERS, Secretary to the Central Board for Conscientious Objectors, describes the Board's work

WHILE IT LASTS

I RECENTLY tried to explain the Central Board for Conscientious Objectors to a member of a certain professional association, and he seemed perturbed because the CBCO appeared to defy classification.

Had we any political affiliations? No, political parties were represented on the Board, but the Board itself had no politics.

Did we carry on any propaganda, persuade men to be COs? No, we had no ideas to propagate. Our job was solely to advise anyone who claimed to have a conscientious objection to military service; we left propaganda to the various organisations whose representatives constituted the Board.

Where did the money come from? It came from COs themselves, and from others who thought our work should be supported.

So we are not an official body? No (I had hoped for a question which would justify a "Yes."); we had no official status, but we were recognised unofficially by Government departments and by the tribunals themselves. By adhering rigidly to the single function of advising, we had secured the respect of officialdom.

Court-martial's guide

Much of our printed advice was first submitted to the departments concerned, and our literature had been found valuable in circles other than those of conscientious objectors. On at least one occasion, the Board's "Court-Martial Guide for COs" had guided a court-martial through an unfamiliar procedure.

I felt sorry for my interlocutor: all those neat little pigeon-holes available, and the CBCO fitted none of them. He was obviously worried. But finally, he concluded that we were, after all, a kind of professional association, much like his own. He relaxed. Find a name for a thing, push it in a pigeon-hole, and it is explained. His

world resumed its normal aspect of order and design.

One question worried me. How did people know about us? The only answer was, "They don't." Apart from a few notices in the Press, we had to rely on making ourselves known through individual contacts.

Frequently, we can offer help only after the CO has been before the Local Tribunal, and he often expresses the wish that he had known about the Central Board beforehand. His ignorance is not to be wondered at. When many of his elders are barely aware that conscription is still in force, and totally unaware of the existence of conscientious objectors.

It is more than ever important that each of us make sure that every man of military age knows of his rights to register as a CO.

Chain of advisers

But, while conscription lasts, the Central Board remains, willing and anxious to help any man who claims to be a conscientious objector. The advisory work is carried on by 350 voluntary workers who cover the whole of England, Scotland and Wales, and every intending CO who applies to the Central Board is put in touch with his "local adviser."

Advisers and advisory bureaux are grouped under regional boards, and the representatives of these autonomous boards, together with the representatives of the 16 constituent bodies, form the Central Board.

Most of the work, then, is "labour of love," and only the small staff at Endsleigh Street is paid. The function of the Central Board is co-ordination, and such public relations work as is best performed by a body which can speak for the majority of COs.

If you are thinking of registering as a CO, if you registered for military service and now, after deferment, wish to apply for registration as a CO, or if you have any other problem arising from objection to military service, write for advice to the Secretary of the CBCO, at 6 Endsleigh Street, London, W.C.1.

INTERNATIONAL SERVICE

If I had a son . . .

If I had a son and at the age of eighteen he came to me and told me, "I am proposing to join the Army. I feel its the right thing for me. I want to be a soldier more than anything else," I should be sorry; I should be sad, and I should be disappointed; but I should nevertheless give him my blessing, nor seek to dissuade him. Because I believe that the only true fulfilment for human beings is to do what they most deeply want to do.

For precisely the same reason if I had a son and when the time came he just did not "mind" being conscripted I should wonder wherein I had failed that I had produced not an individual but a sheep in human clothing.

★

And if I had a son who resented being conscripted then I should rejoice and be exceedingly glad, for I should know I had produced an individual, and anything I could do to help him in his resistance to regimentation I should most gladly do. I would be a great deal sooner see him "doing time" than marking time in a process of training to make him fit into the war-machine. And no amount of assurance that the war-machine was purely preventive and not intended for actual use would make me think or feel differently. (For one thing I am not of those who believe that the show of force is a deterrent, but, on the contrary, highly provocative—provoking the potential enemy similarly to arm to the teeth. And when two great powers have turned their countries into arsenals anything may happen).

Conscription, industrial no less than military, is a fundamental violation of human liberty.

"I" as an individual have the right to choose in what way I will serve my country, and to decide whether, in certain circumstances, such as when it wages war, I will serve it at all. The individual "I" has the right to choose whether it will serve—in either a military or an industrial capacity—a machine devoted to the cause of destroying, with the maximum efficiency, another country, its people, its homes, its sources of production.

The most fundamental principle of all life is the right to live. Who am "I," claiming that right for myself, to collaborate in any scheme designed to take away the right from others at the command of any government or any individual?

Part of the basic right to live is the right to live my life in my own way—consistent with that way not being detrimental to the life of the community; obviously if my way of life is anti-social I must be restrained; but to want, merely, to "live in peace" is hardly being that. Every man (and woman) of peace has the simple human right to say, in effect, "let who will go and play at being soldiers, let them go and be soldiers if they must, but count me out!" And every government which really believes in freedom will acknowledge that right.

★

There are people who base their objection to peace-time conscription (for the most part they take it for granted that in war-time it is an unavoidable necessity—of course, if you believe in the arbitration of war as a means of settling international disputes, it is) on the fact that in many cases it cuts in on young people's university careers and studies for examinations, and education generally. But if I had a son I should regard it as just as much an outrageous impertinence for any government to attempt to conscript him whether he was busy at the time studying for a degree or hoeing potatoes or copying in—voices or preoccupied with the business—of busyness—of being in love. Whatever

he might be doing at the time he would be doing as a free agent, and that, as I see it, is the heart of the matter.

Conscription is the negation of free agency. There are those who maintain that the enforced discipline of life in the forces is "good for" young people, strengthens their characters, "makes a man" of a boy, has a moral educative value, and the rest of it. Young men who have done their military service know all about that—and so do those of us who have had the young men tell us of their experiences. (What educative or moral value is there for a young man in being yelled at by a foul-mouthed bullying sergeant-major, for example, or learning to "scream" during bayonet practice? What, in any case, is the moral value of teaching a young man to strut in a uniform—when he ought to be learning to express himself as an individual?)

If I had a son who took a pride in a smart uniform I should be sorry, but I should feel just a little less bad about it if he had at least got into uniform voluntarily . . . though I should still be sad that I had raised up a human being who preferred to be uniform rather than individual. I would personally prefer the shabbiest sports' jacket and the most shapeless flannel bags in the world to the smartest uniform in the world—because the old clothes would at least express personality, whereas uniform is the negation of personality. Take the word itself, uniform—"not changing in form or character, the same, unvarying"—how terrible to apply such a formula to anything so essentially volatile (that is to say, "lively, gay, changeable") as human nature! How sad and mad and bad it is—and oh how it were folly!

By

ETHEL MANNIN

And how sad that the author of *Arms and the Man* should, as he approaches his century, reply to a young man, as he did recently, that in time of war the pacifist must fight, and that "no one can advise you to be a conchy."

Those who resist the idea and practice of conscription may do so for two valid reasons—either on the principle of human liberty, the right to live one's own life in one's own way; or on the principle of conscientious objection to becoming part of the war-machine. Or both.

The mass of people are too easily coerced because they are too easily frightened. During World War I, when there was talk of conscription for women, the young office girl I was then declared with passion that she would have nothing to do with any war activity; the other girls said "You'll have to—they'll make you!" The unspecified "They" being Authority—the military, the tribunals, ultimately the police. The young girl tossed her head and declared no less hotly that no one could make her do anything . . .

By the time of the second world-war the young girl had become a middle-aged woman, but she still held the same views about war, and when the time of the registration of her age-group approached she was resolved to do nothing about it, and again she was told "you'll have to—they'll make you!" To which she retorted that no one would make her do anything . . . that "They" would know where to find her if they wanted her, and prison would anyhow be an interesting experience. "They" left her alone.

If the young man who wrote to GBS had written to me I would have said, "Know first what you want to do, then stick to it; no one can make you do anything! Be a man, not a sheep."

It is because, alas, human beings are mostly sheep that we get wars and conscription. If the majority of human beings were individuals instead of sheep conscription would not be workable and wars would be impossible.

RECENT PERIODICALS

Atomic Scientists News, December, 1949. 18vo. 24pp. and cover. (Atomic Scientists Association, 7 Victoria Street, S.W.1)

THIS issue is concerned mainly with the political effects of the reported atomic explosion in Russia.

The experts differ.

Sir George Thomson thinks that wars usually come because one side expects an easy victory, and it is pretty obvious now that there is no chance of that for either belligerent. Any use of atomic weapons would bring immediate retaliation, and Sir George believes that the deterrent value of that is so great that it would be a pity if any well-intentioned attempts to revive a control agreement diminished it.

A group of American scientists however say that in 1945 they saw a brief period of monopoly of atomic knowledge, followed by an open arms race ending in a sudden disarmament of the accumulated tension in the storm of an atomic war. The only way to stop this development in its tracks was the establishment without delay of an international control. They now see no reason to revise their opinion and urge an unprejudiced exploration of any new possibility which may offer itself for a large-scale imaginative political solution.

Dr. E. H. S. Burshop in a peculiarly outspoken article interprets the whole matter in terms of hardheaded bargaining. When America has a monopoly her price for a share of the knowledge was that Russia should reveal the location of her secret military establishments and place a potentially important sector of her economy under international ownership. It was a stiff price. Too stiff, and Russia has managed to break the monopoly before she was forced to pay. There is only one thing for it now, if the British and American governments really desire atomic-energy control they must lower their price and reopen negotiations on a new basis.

Humanity, January, 1950. Cr8vo. 36pp. and cover. (United World Publications, 341 Bath Street, Glasgow C2. 1s.)

The journal of world government progress, enlarged this month by four pages,

has been as vigorous as ever in collecting news and views on the progress of the movement.

United Asia, Peace Number. D4to. 144pp. and cover. (United Asia Publications, 21 Noble Chambers, Bombay 1. Rs. 3.)

This bi-monthly magazine of Asian affairs has put much thought and industry into producing a special "Peace Number." It is twice the usual size and contains a large number of commendably varied opinions lavishly illustrated with photographs, drawings and cartoons.

A peculiar and rather disappointing feature, however, is the overwhelming preponderance of British and American contributors. A majority of Asian views would have been natural; a parity between East and West would have been a neat compliment; but it is certain that the white races have not really such almost exclusive knowledge of the things that make for peace. Perhaps, however, other periodicals here and in America, might be persuaded to adopt the excellent idea and redress the balance.



Top: Pietro Pinna, a young Italian conscript, is escorted from a Court Martial in Turin after he has been sentenced for refusal to undergo military training. News of his release under a Holy Year Amnesty appears on page eight.

Right and below: A British conscientious objector who has rejected training in the art of destruction learns how to build at the FAU International Service Centre at Petersfield, Hants. He will later be able to join in international service projects such as those illustrated below in Crete and China.

The two bottom pictures show (1) members of an International Voluntary Service for Peace team at work rebuilding the home of a war-widow in Crete—local volunteers joined a work party of several nationalities, and (2) a medical team in China.

Work in China by members of the Friends Service Council and the American FSC has included medical work behind both the Communist and Nationalist lines during the recent fighting, rehabilitation work in war-torn areas, the setting up of schools, feeding centres and clinics. The picture shows a cave hospital at Yen-an, behind the Communist lines. Medical posts and hospitals in the hinterland are supplied by a "conchie operated" road transport service from bases in coastal towns.



CONSCIENTIOUS OBJECTORS

F.A.U. INTERNATIONAL SERVICE

STEEP, PETERSFIELD, HANTS.

OFFERS young religious and humanitarian pacifist constructive service with its small international membership, undertaking agricultural, reconstructional and other manual work in England and abroad.

READERS' PAGE

How many in the Army?

HOW many vegetarians do we find in the British Army? Does it not prove that "fish flesh and fowl" create the fighting instinct. Would the Army CO and the Army cook say "tut-tut" if faced by a regiment of conscripts who preferred not only the much ridiculed Vegetarian diet but demanded Vegan food? This would be a new way of fighting conscription.

Wm. WISHART

12/13 Railway Approach,
Worthing,
Sussex.

Pacifist cranks

WHILE not wishing to throw cold water on the beer which Ethel Mannin wishes her pacifists to drink, may I point to another way in which pacifists may rebut the charge of crankiness. They should come out more strongly on behalf of the half-pacifist.

There are many who abhor war but cannot say they conscientiously refuse to take part in any war whatever. More should be done to bring them into the pacifist circle by fighting for the right of the individual to abstain from war on political or even aesthetic grounds. Why should a man have been compelled to fight in the last war if he preferred German to Russian domination, or why be compelled to fight in the next war if he prefers Russian to American domination? The drift to war would drop if individuals knew that it really mattered what they thought—they would then begin to think.

D. G. WILLIAMS

The Crypt School,
Gloucester.

The Romans enjoyed...

I AM concerned about Ethel Mannin and other people who are able to justify their actions on the grounds that they enjoyed doing them, despite what they mean to other beings.

I understand that the Romans enjoyed the entertainment of the burning of Christians and their deaths in the arenas and children sometimes enjoy torturing helpless beings, I well remember the evident tone of satisfaction of the BBC announcers at the announcing of the devastating bombing of German cities or other German war disasters.

Are these feelings and actions, although seemingly enjoyed by the performers, making for a peaceful world?

All this is very simple and sentimental and no doubt far from logical, but it may start Ethel Mannin and people who think like her, to travel a far happier and more enjoyable road.

RALPH W. BYSH

29 Cranley Drive,
Ruislip, Middlesex.

Poetic steak

ETHEL MANNIN'S "wet lettuce and cheese," though sounding unappetising, has inspired the following lines:

*Of all the pleas one ever heard
For eating flesh of beast or bird
This claim of "poem" is a gem,
Of water first, a diadem.*

*Let sentient beast rejoice with me
That soon a "poem" he will be;
A destiny sublimely right,
To satisfy man's appetite.*

*Fear not, dear beast the butcher's knife,
Remembering that some sweet wife
Will "poem" murmur o'er thy head
When thou art grilled, consumed and—
dead.*

RICHARD BLAND

89 Briar Crescent,
Nelson,
Lancs.

Who kills the bull calves—

WHAT is to be done with the bull calves? (All noble frutarians are exempted from answering if they will undertake to exterminate the present bovine population once and for all).

The ordinary vegetarian is, even more than the carnivore, terribly dependent on the cow because of his large intake of milk and cheese. Every cow must calve to give milk and approximately half her offspring will be male. Are they to be hit over the head at birth or left to roam the countryside eating up vegetation until old age overtakes them? At present these bull calves are obligingly removed from the consciences of vegetarians by us cruel meat-eaters.

Vegetarians should acknowledge this immoral arrangement rather than advocate the universality of their creed.

HILDA O'HARE

61 Windsor Drive,
East Barnet.

—and the cocks and old hens

WHAT poultry farmer can keep poultry for eggs only, keeping old hens and cockerels (of which he'll have on an average the same number as pullets when hatching) to die of old age?

I would also like to point out that the production of vegetables and cereals entails the killing of animals on quite a large scale, witness the perpetual war with rabbits, moles, birds, etc., and certainly in a much more cruel manner as those who have heard the heartrending cry of trapped rabbit will agree.

ROBERT SADLER

Penwartha,
Perranporth, Cornwall.

No "corpse ration"

WHEN I referred to the difference between a corpse and a carcass I referred to something real in the minds of most people—Chamber's Dictionary notwithstanding—I was not quibbling, and in no sense defending meat eating by means of a distinction in terms. I never see anything

about "corpse ration" at the butcher's, I frequently see notices about a carcass ration.

MARJORIE HAMLYN

89 Southwood Lane, N.6.

Pacifists and the law

RECENT letters and articles in Peace News seem to indicate that the sum of pacifist vitality and thought is being fatally dispersed along specialised sidetracks. Pacifists who find it necessary to raise such questions as "Would Christ have pressed the button?" or "Would Christ eat a corpse" might profitably seek a sounder basis for their personal philosophy than such hypothetical queries.

There appears, too, to be a dangerously restrictive sentiment that the main pacifist obligation is opposition to war. The danger lies in the fact that the special instance of war has a peculiar emotional appeal, which however, successful as propaganda, is no less than a diversion from the fundamental issue. We should recognise that the justification of war finds grounds in the very morality of society—the morality that claims that justice can be served by violence.

The pacifist stands for a non-violent morality instead of the "violent"; for a world society in which discipline is imposed on the individual by himself alone.

Such a platform should make nonsense of the activities of those who rest their hopes in World Government; for such an institution, whatever its good intentions, can only exist to impose discipline on others.

Again those pacifists who view with approval the efforts of fellow pacifists to gain seats in Parliament, should first consider the morality of the structure of the modern state; for does not the power of Parliament and of the legal system rest upon potential violence? Thus do not these activities involve implicit recognition of the morality of this power?

While more youthful pacifists are rightly concerned with their stand against military service, the pacifist conflict with law should not be confined to that specific issue. We should consider whether for example, we are justified in defending ourselves at law, and thus evoking legal violence on our own behalf; should we, in fact, accept any advantages bestowed under legal protection, such as our own rations, and even our nationality?

Some may infer extremism from these views; it is true that translated into action, they would probably involve a great deal of personal privation. Unfortunately it seems to be in the nature of truth itself, that its service requires such privation.

HUGH LUSTIG

64 Norman Road,
Manchester, 14.

Life blood

ONE night about ten years ago I watched by my wife's bedside for two hours, while blood from a bottle suspended over her trickled very slowly into her arm, and she gradually began to look less like death and feel more of her usual interest in life.

During those hours the doctor knelt on the floor and held her hand. Previously the doctor had drawn the blood from the arm of a friendly neighbour on a couch downstairs, and I had humbly knelt at her side holding a flask to catch the liquid as it ran out.

For ten days my wife had been desperately ill, following the birth of our son, and on the day before several members of our family had had our blood-groups tested to see if one of us would be a suitable donor for her. Unfortunately none of us was of the right group, so we had to find a neighbour to help us out.

If you had seen the improvement in my wife's health after that blood-transfusion, you would be looking for a chance to be a blood-donor yourself, if you could find anyone who needed your help in that way.

Recent medical technique has made it almost impossible for blood donors to see the good which they do, the price of increasing efficiency in the national blood transfusion service has been a loss of the personal touch between donor and recipient. This makes it much more convenient to be a donor, since appointments are made in advance at suitable times of day at collecting centres.

At the same time, unless we have experience or imagination we do not realise to whom we are doing good, or how. This makes it more difficult for the organisers of the blood transfusion service to obtain recruits, and they need them very much, as since the war ended enthusiasm for this form of service seems to have waned slightly.

Giving ones blood seems to me exactly the kind of voluntary work which a pacifist ought to be glad to do, it is symbolic of our sense of the unity of the whole family of God, just as shedding blood by the sword is symbolic of war although few living soldiers have done it. We may properly regard it as a sacramental act, if we feel the value of sacraments, otherwise we may simply regard it as one of our social duties.

My wife and I have both had some years experience as blood donors, and would rate its discomfort as about as bad as having a permanent wave, or as being shaved by a very conscientious barber.

Under home conditions, you are unlikely to be asked to give your blood more than three times a year. If you will volunteer to do this, find your nearest Red Cross centre, or ask at a local hospital for information.

ERNEST VAN SOMEREN

Vegetarians & bull-calves — The State and violence Blood donors — George M. Li. Davies — American COs

Memories of G. M. Li. D.

THE many friends of George M. Li. Davies owe you a debt of gratitude for publishing the beautiful appreciation by his kindred spirit.

As one of the most faltering of the COs of the first World War I do not forget the inspiration we received from the examples of such brave men as George Davies, Corder Catchpool, and Stephen Hobhouse.

I recall too with gratitude the week-end retreat when George Davies, Oliver Dryer and Gilbert Porteous met in our little cottage in preparation for the FoR mission which inaugurated the formation of Millbourne Port Branch and was responsible indirectly for the Dorchester Peace Rally of 1936 when the present Chairman of the PPU, Vera Brittain, was amongst the large number who were converted to pacifism.

Some passages in George's recent letters seem to assume a new significance today: "I confess the prevalent conception of Heaven as a place of unnumbered multitudes *en masse* does not attract me. I prefer the psalmist's conception of Zion. 'It shall be said this man and that man were born there.' Persons make cities sacred or lovely to us, and the fishing of men to which our Lord called his followers meant weaving a net of personal relationships, not building an organisation round the shrine of St. Peter..."

The following passage in an earlier letter, too, seems of special interest:

"On Sunday we scattered the dust of Richard Roberts, the first Secretary of the FoR in a lovely place in the mountains beloved so much. And so we became scattered, but the spirit and the net remain unbroken."

HARRY WILTON BROWN

19 Wordsworth Avenue,
Boscombe,
Bournemouth.

The real delinquents

AS a student of psychology I would like to congratulate you on your fine leading article: "Another Year of Opportunity" (PN Dec. 30) and to endorse your statement that: "When we find two halves of the human race each accusing each other of the same things and preparing for a war which each believes will mean the annihilation of both, we have a situation removed right out of reason into neurosis."

The situation is not so much political as pathological. These people are sick. And the Atlantic Pact might just as well include Russia because it is in effect a suicide pact. The tragedy of our time is not juvenile delinquency as many seem to think it is delinquent statesmen.

J. GRANVILLE MARSH

64 Beach Road,
Litherland, Liverpool, 21.

Second class citizens

SECOND class citizenship is still the fate of thousands of conscientious objectors. The "crime" for which these men became felons, was their renunciation of the utility and manslaughter of modern war.

When two Quakers visited the White House lately on behalf of imprisoned COs and to ask for an amnesty, Mr. Truman raised with them the problem of trying to live by the Sermon on the Mount.

Shortly afterwards the President stated in a public address: "I believe that every problem in the World today would be solved if men would only live by the principles of the ancient prophets and the Sermon on the Mount." But the Quaker visitors found Mr. Truman not sympathetic about present non-registrants in whom he believes should be punished.

Living by the Sermon on the Mount, it appears, is something to attempt—but don't expect not to be punished as a result.

RICHARD HOFFMAN

Berlin, S.W.29.

The Quaker Peace Testimony

Whatever the principles of Christianity will require hereafter they require now. Christianity, with its present principles and obligations, is to produce universal peace. It becomes therefore an absurdity, a simple contradiction, to maintain that the principles of Christianity allow of War, when they, and they only, are to eradicate it. We have no other guarantee of Peace than the existence of our religion, and no other hope of Peace than in its diffusion, how can that religion sanction War?

The truth is that to attempt to make any distinctions upon the subject is vain. War must be wholly forbidden, or allowed with out restriction to defence; for no definitions of lawful and unlawful War, will be, or can be, attended to. If the principles of Christianity, in any case or for any purpose, allow armies to meet and to slaughter one another, her principles will never conduct us to the period which Prophecy has assured us they shall produce. There is no hope of an eradication of War, but by an absolute and total abandonment of it.

Either we must refuse to fight or we must abandon Christianity. War and Christianity are contradictory ways of life; they are flatly incompatible with each other. One is absolutely what the other is not.

—Jonathan Dymond (1796-1828)
The above is an extract from "The Quaker Peace Testimony," an anthology compiled by Jos. S. Rowntree and Helen Byles Ford and published by the Friends Peace Committee, 6d.

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Registering as a CO (6d., 7d. post free)
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THE NATIONS OF THE WORLD ARE INSANE.
THEY ARE SPENDING ONE THIRD OF THEIR
INCOME PREPARING FOR THE NEXT WORLD
WAR.
(Lord Boyd Orr)

WE THINK IT WRONG IN THE SIGHT OF
GOD THAT MEN OF ANY AGE SHOULD
BE FORCED TO TRAIN TO KILL THOSE
WITH WHOM THEY SHOULD BE FRIENDS.

Send for full particulars from:

FRIENDS PEACE COMMITTEE
Friends House, Euston Rd., London, N.W.1

Peace Pledge Union's AGM plans

By STUART MORRIS

General Secretary and National Returning Officer

THE Annual General Meeting of the Peace Pledge Union will take place at the Beaver Hall, London, on Saturday and Sunday April 29-30.

Every Group is asked to appoint a delegate and individual members will be welcome, but admission is by ticket only.

Applications for tickets both for delegates and individual members should reach Dick Sheppard House, Endsleigh Street, London, W.C.1., if possible by March 13.

The ordinary business of the AGM (reports, statement of accounts, etc.) will be taken at the sessions on Saturday April 29. The sessions on Sunday April 30 will be given to reports from the Steps to Peace Commissions and a discussion on some of the subjects involved.

Vera Brittain has been nominated for a further period as National Chairman and the Executive hope to have a name to suggest for the Treasurer in succession to Maud Rowntree. Any other nominations for these offices must reach PPU Headquarters by March 13.

National council now consists in addition to the Area representatives, of six members of the PPU elected by the Area representatives from a list to which nominations shall be invited from the whole Movement. Such nominations for the election to these places must be received at Headquarters by April 3 and be accompanied by the written consent of the person nominated to serve if elected.

The final Agenda, reports, etc., (and if necessary voting papers) will be contained in the April issue of the Journal which will be sent to all Journal subscribers and Group Secretaries and to all subscribers to PPU funds in 1949 and all applying for tickets for the AGM.

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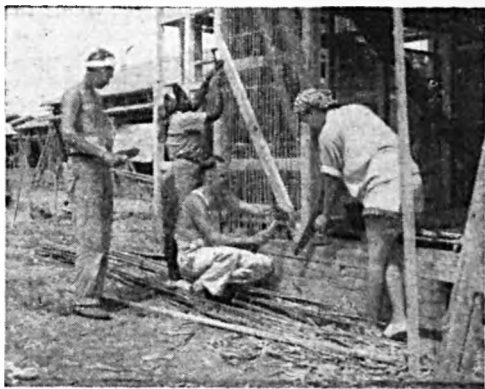
By Floyd Schmoe

ALL of our "House for Hiroshima" crew are amateur carpenters but they are a swell bunch of kids. I have mentioned several of them by name at various times but they rate a story.

Andy, Pinkey, Daisy and I came from America. Koya, Hiroshi, Jiro, Tomiko, Sumiko and Yasuko are Tokyo people, and Yutaka, Toyohiko, Toshimasa, Masami, Toshio, and Yamazakisan are Hiroshima students who help us a lot. Endosan is our Japanese "dikuson." Endosan is the only man on the payroll... he gets 400 yen per day and he is the boss carpenter.

Leaving out Endosan, Andy, and I, who are definitely of the "parent generation," our average age is about 22 years. Andy is Reverend Emery Andrews, pastor of the Japanese Baptist Church in Seattle and known to most of the Nisei (Japanese Americans) of the Northwest simply as Andy. He has probably married more Nisei couples than any other man in the United States.

Pinkey is Ruth Jenkins of Tucson. Pinkey is red-headed, tall—as Arizonians



A HOUSE FOR HIROSHIMA

Floyd Schmoe, left, Daisy Tibbs, Emery Andrews and Ruth Jenkins at work on one of the four houses being built at atom-bombed Hiroshima by American and Japanese students.

should be—and an old time work camper. In 1945 she helped us with relocation in Seattle and last summer she worked in Germany. During the past winter she taught Mexican children in a Tucson public school but she plans to stay on in Japan this year and teach.

Daisy is Daisy Tibbs, Home Economics graduate of the University of Washington and now on the faculty of Harbison College in South Carolina. She worked with us in 1945 and 1946 on relocation also. Daisy's chubby build, dark skin, and broad smile, and Pinkey's long legs, red hair, and very white skin attract a lot of attention in

AS a gesture of international friendship, a party of Americans led by Professor Floyd Schmoe of the American Friends Service Committee, is visiting Japan on a project to help build houses for some of the innocent victims of the war. The cost is contributed by interested Americans and the scheme is under the care of the Japan Yearly Meeting of Friends.

Japan; especially on the beaches. (Pinkey has a vivid green two-piece bathing suit and Daisy has a scarlet one of similar cut... but it is much farther between the pieces of Pinkey's suit than of Daisy's).

Koya is the first son of the Azumi family. His father was Governor of one of the Prefectures before the war. Koya is a student in Tokyo College of Education and he speaks very good English. Hiroshi and Yasuko are brother and sister. Their father, Mackawasan is a chemist. Yasuko teaches kindergarten and studies English with the hope of coming to America next year to enter college. Hiroshi is a second year man at Tokyo's famous Waseda University. Jiro Sakamoto whose name is also Hiroshi (we call him Jiro... second son... to save confusion) is a librarian of the Diet Library. (Corresponds to House of Commons Library) and he also hopes to come to America to study.

Student helpers

Sumiko Yoshia is a graduate pharmacist but perfectly willing to give up a professional career for a husband and children. Sumikochohan blushes beautifully and therefore gets teased a lot. Tomiko Yamazaki is in her second year at a Tokyo woman's college and she too plans to come to America next year to enter the University of Washington. I worked with her last summer in Tokyo so I knew she was good.

Yutaka Watanabe is a chemistry major in Hiroshima's new University where his father is Dean. Toyochiko Tsuda is a student of Hyogo Medical College working half days in a local hospital this summer and half days with us. Toshimasa Kasahara is a high school student who lives down near Kure but comes every day an hour by train to work with us.

Toshio Nawa works in a needle factory six days a week and gives us Monday which is his day off. He has a sister in Portland, Oregon, and hopes to join her there. Masami Funai is also a student of Hiroshima University and one of our most skilful helpers. Yamazakisan is a brother of Mrs. Tanimoto. For three weeks of his vacation he has worked with us each day.

The ten of us "foreigners" live together at the Nagaregawa Church and the Hiroshima group come from their homes each day.

(to be continued)

UP AND DOING

LAST week a young pacifist student at the London School of Economics sold four dozen copies of Peace News in one afternoon. Indian students were celebrating their country's new constitution, with pacifist Rajendra Prasad as its first President.

Peace News, as is so often the case, was the paper for the occasion—and sold like hot cakes.

But several other important meetings were missed, for lack of volunteers readily available, and office time to rout them out.

We want a list of names, addresses and phone numbers of all in the London area willing to attend meetings and sell "the pacifist point of view." And we ask every provincial reader to watch out for similar opportunities.

Send now for an extra dozen of this special No Conscription Week number, its essential reading for parliamentary candidates, headmasters, youth workers—and all voters. 1s. 9d. dozen post free.

The Circulation Manager.

Last week's circulation: 9,500

No peace-lover, no patriot,
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its Cause, Conduct and Consequence

PUBLISHED BY THE AUTHOR,

REV. P. H. NICOLL, B.D.,

Garvock, Laurencekirk, Kincardineshire

Notes for your Diary

This is a free service, we reserve the right to select for publication notices sent to us. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday.
2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Friday, February 3rd

LONDON, W.C.1: 7.30 p.m. 8 Endsleigh Street; Group Annual Meeting; Hull: 7.30 p.m. 6 Bond Street; Meeting to discuss the formation of Hull and District Peace Council; PPU.

Saturday, February 4

LONDON, W.C.1: 2 p.m. Dick Sheppard House, 6 Endsleigh Street; Meeting of the Religious Group formed at the Steps to Peace Conference; Secretary, Rev. E. Allen (formerly Minister of Dulwich Congregational Church and Community Centre); Minister in Charge, Rev. Patrick Figgis; Public Meeting.

NOTTINGHAM: 7 p.m. Friends Meeting House, Friar Lane; Ven. Percy Harcourt on "Peace or War"; Public Meeting; Nottingham Peace Group, PPU and FoR.

ROMFORD: 8 p.m. Friends Meeting House; Derek Stone on "Christianity and the Social Order"; FoR.

Tuesday, February 7

EALING: 8 p.m. St. George's Hall, Bond Street; "General Election and World Peace"; Prospective candidates to give their views; Chairman: Rev. Lewis MacLachan, M.A.; FoR.

GLASGOW: 7.30 p.m. Golfhill, Circus Drive; Guy A. Aldred, Pacifist Election Candidate; Public Meeting.

LONDON, W.C.1: 7.30 p.m. Holborn Hall, Grays Inn Road; The Churches Challenge Conscription; Dr. Donald Soper, Rev. R. Mercer Wilson, Rev. Claude Colman, H. Lyn Harris; Chairman: Rev. James Fraser; No Conscription Council.

Wednesday, February 8

LLANELLY: 7.30 p.m. Municipal Hall, Llanelly; Stuart Morris on "The General Election and the Peace Issue"; Meeting in support of the candidature of the Rev. Eirwyn Morgan.

GLASGOW: 7.30 p.m. St. Rollex Junior School, 102 Royston Road; Guy A. Aldred, Pacifist Election Candidate; Public Meeting.

HAMPSTEAD: 8 p.m. Friends House, Heath Street; Ayana Deva Angadi on "India Without Gandhi"; This newly reformed PPU Group will meet every second Thursday of the month; Secretary, Jon Wynne-Tyson, 17a Pond Street, Hampstead; PPU.

LONDON, W.C.1: 10.30 a.m. Dick Sheppard House, 6 Endsleigh Street; No Conscription Week Poster Parade; PPU, FoR, NCC.

WOKING: 8 p.m. YWCA Hall, Goldsmith Road; Area Meeting; FoR.

Sunday, February 5

GLASGOW: 7 p.m. Central Hall, 25 Bath Street; Guy A. Aldred, Pacifist Election Candidate; Public Meeting.

NOTTINGHAM: 7 p.m. Friends Meeting House, Friar Lane; Henry Rodwell on "China, Friend or Foe?"; Society of Friends.

Monday, February 6

GLOUCESTER: 7 p.m. Friends Meeting House; Keith Sutherland on "International Voluntary Service for Peace."

LONDON, W.C.1: 7.30 p.m. Regent Square Presbyterian Church; "Why I am a Christian and a Communist" by Rev. W. E. Allen (formerly Minister of Dulwich Congregational Church and Community Centre); Minister in Charge, Rev. Patrick Figgis; Public Meeting.

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LIVERPOOL: 5.30 p.m. Friends Meeting House, Hunter Street; Sybil Morrison at Tea Table Conference (tea 1s. 3d.) to be followed at 7.30 p.m. by Public Meeting; Speakers: Sybil Morrison and Helen Ford; Chairman: Robert MacKinnlay, M.A. (NCC); Secretary: Llewelyn Lloyd, 25 Dorwent Avenue, Prescot; PPU.

LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields; Open-air meeting; Sybil Morrison; PPU.

WOOLWICH: 7.30 p.m. Town Hall; Frank Hancock, Pacifist Election Candidate, supported by Stuart Morris, and others; Public Meeting.

Friday, February 10

LONDON, W.C.1: 7.30 p.m. 8 Endsleigh Street; Dranna Levin on "Education and Freedom"; PPU.

GLASGOW: 7.30 p.m. Allan Glen's, 134 Montrose Street; Guy A. Aldred, Pacifist Election Candidate; Public Meeting.

Saturday, February 11

WOOLWICH: 3.0 p.m. 19 Anglesea Road (Woolwich Arsenal Stn.); "Poster Parade in support of Frank Hancock, No-More-War candidate; Candidate's Campaign Committee."

CANTERBURY: 3 p.m. Methodist Hall, High Street; Area Conference for East Kent; Speaker: Hugh Faulkner; FoR.

Sunday, February 12

CROYDON: 7 p.m. Adult School Hall, Park Lane; Mildred Fahni (Canadian FoR) and Izal Roodenko (American WRI) on "The World Meeting of Religious Pacifists."

Monday, February 13

HIGHBURY: 8 p.m. Central Library, Holloway Road; Debate with Islington Literary and Debating Club: "That Britain should advocate and initiate total disarmament"; All welcome; Islington PPU.

LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields; Open-air meeting; Sybil Morrison; PPU.

Saturday, February 18

WOOLWICH: 3.0 p.m. 19 Anglesea Road (Woolwich Arsenal Stn.); "Poster Parade in support of Frank Hancock, No-More-War candidate; Candidate's Campaign Committee."

Sunday, February 26

LONDON, S.W.1: 3-4 p.m. St. Ermina, Caxton Street; Meeting in honour of the memory of H. Runham Brown. WRI.

CLASSIFIED ADVERTISEMENTS

PLEASE READ CAREFULLY

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TERMS: Cash with order. 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 50 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4.

When corresponding with PN about an advertisement, quote its first words, classification, and date.

We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements.

MEETINGS

WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube). Sunday evenings at 7. The Gospel of Peace! Social hour follows.

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ACCOMMODATION AVAILABLE. Vegetarian and diet reform. Others welcomed. Sea front, small village. Innisfree, St. Mary's Bay, Ashford, Kent.

DERBYSHIRE HILLS. Vegetarian Guest House. Rest and comfort amid beautiful scenery. Arthur and Catherine Ludlow, The Briars, Crich, Near Matlock. Tel: Ambergate 44.

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HIGHFIELD VEGETARIAN. Guest House, Kenwick, offers beautiful views, comfort and friendly atmosphere. Conferences, Parties catered for. Write Anne Horner, Beatrice Farnsworth, Tel 508.

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SPEAKING & WRITING lessons (correspondence, visit) 5a, Dorothy Matthews, BA, 32 Primrose Hill Road, London, N.W.3. PR1mrose 5686.

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CARAVAN HOME bargain. Large, roomy, 1950 proprietary make, sleeps four, spring interior mattresses, doubled panelling, two compartments. Gas lighting, heating, with full cooker in End Kitchen, equipped, new condition. Accept £310. Box 125.

ANTI-CONSCRIPTION postcards—the amusing "I've got Scripture and Bayonet Practice for Homework" cartoon. Sample 2d., 9d. dozen, 5s. 100 post free, from Peace News Publications Dept., 3 Blackstock Road, London, N.4.

BOOKSHOP STATIONERS, etc., South London: Store, Two small living rooms, (one fitted as kitchen). Stock approximately: £2150. Lease available. Recently redecorated. Offers over £350 for quick sale. Parsons, Reliance 1421.

LITERATURE, &c.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

PEACE AND the Election. No voter can afford to be without the British Peace Committee's new bulletin: "To live in Peace." 2d. monthly. 3s. a year post free. Special leaflet, "Peace and the Election," also available 1s. 6d., a 100, 10s., a 1,000, from British Peace Committee, 374 Gray's Inn Road, London, W.C.1.

PERSONAL

MARRIAGE BUREAU offers unrivalled personal service. Details free—Mary Blair (room 59), 147 Holborn, E.C.1.

YOUNG MAN shortly commencing building and decorating business would welcome inquiries from readers. Any tradesmen interested please write. Parsons, 339 Kennington Road, S.E.11.

SITUATIONS VACANT

Situations are available only to applicants excepted from the Control of Engagements Order, 1947, No. 2021.

COMPOSITOR, SOCIETY, wanted by Howells Street, 4 Blegborough Road, S.W.16.

PEACE WORK is available for all volunteers at Peace News office. Day time and every Wednesday evening we shall be grateful for help. Write, phone, or just drop in, to Peace News (STAMFORD HILL 2262) 3 Blackstock Road (above Fish and Cook, Stationers), Finsbury Park, N.4. (one minute from station).

SITUATIONS AND WORK WANTED
FIRST-CLASS duplicating, etc. Mabel Eyles, 29 Rokesby Avenue, London, N.8. MOU 1701.

MISCELLANEOUS

WAR RESISTERS' International web comes gifts of foreign stamps and damaged air mail covers. Please send to WRI, Lansbury House, 88 Park Avenue, Bush Hill Park, Enfield, Middlesex.

Essential Reading
for Active Pacifists

THE PPU JOURNAL

Monthly Fourpence

From Peace News, 3 Blackstock Rd., N.4, or your local PPU Group (Postage 1d.)

WOOLWICH NO-MORE-WAR POSTER PARADE

POSTER parades through East Woolwich on Saturday afternoons Feb. 11 and 18, are being organised from the "No-more-war" candidate's committee rooms. Details appear in the Diary on page 7.

Frank Hancock, who is opposing Ernest Bevin at East Woolwich, hopes that as many London readers of Peace News will spend the Saturday afternoon and evening down at Woolwich, poster parading in the afternoon and canvassing in the evening. His committee rooms, at 19 Anglesea Road, S.E.18, are two minutes from Woolwich Arsenal SR station and are open each evening except Sunday. More voluntary workers will be welcome.

Youth, the Archbishop and the Bomb

"ARE you in favour of banning the atom bomb?" will be the principle subject for discussion at the International Youth Council's Parliament which meets in London on Saturday and Sunday. The Archbishop of Canterbury, responding to a request to answer the question said that he was entirely in favour of the international prohibition of its manufacture, "but I recognise the difficulty of securing it."

Fenner Brockway on Conscientious Objection

Fenner Brockway's article on Conscientious Objection has had to be held over until next week owing to pressure on our space.

ELECTION PAMPHLETS

PN Series PACIFISTS and the ELECTION
No. 2. Out next week

Party or ?

by
AUDREY JUPP

(Council member Labour Pacifist Fellowship,
Secretary, Union of Democratic Control)

The Case for Pacifists voting Labour

No. 1. Vote 'Anti-War'!

Peace or Party

by
FRANK HANCOCK

("No More War" Socialist Candidate for
East Woolwich)

Each 2d. (postage 1d. extra)

And for the basic issues

Rebuilding Britain

The Third Way

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WILFRED WELLOCK

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Numerous styles and slogans—FREE

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Atom ARP is Tragic Folly

Your Questions Answered:

Disarmament

The Alternative to War

Etc., etc.FREE

(Send stamps for selection)

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POLICE COURT FILLED WITH STUDENT SUPPORTERS

Young World Citizen resists conscription

REFUSING military service on the grounds that he was world citizen, 19½-year-old Victor Hill has found a number of supporters in Southampton.

Victor Hill, a part-time student at UCS, was charged with failing to obey an order of the Ministry of Labour to present himself for a call-up medical examination.

Hill, who had been for two years the Southampton secretary of the Crusade for World Government is now a member of its National Council, and had had two tribunals as a conscientious objector before coming to College. At the first, when only 18, he declared his conviction that only a World Federal Government could stop war, and that he himself would join a World Police Force.

At his appeal, months later, he put his arguments more cogently, but was once again refused registration as an objector.

The Tribunal "could only recognise objection to military service when based upon complete pacifism." Hill's case is more limited. He refuses to fight, unless it be for a government entitled to his support in an international issue, which government must be a world government.

His attitude provides adequate ground for complete exemption from military service on the grounds of conscience.

Deferment was granted whilst Hill was at UCS. Last October, and again in November, medical examination papers were sent, which he returned, re-stating his reasons. Finally he was summoned to appear at the Civic Centre Court on Jan. 16. Half-a-dozen members formed a UCS World Government Society to watch matters and attended the court.

Vic Hill is now 19½. He has had several

years to decide his opinions, writes John Roberts in the Wessex News, but to put them over in a court of law, when forced to say, as he did: "If I must plead, I plead guilty," is not easy. His determination not to join an organisation which he believes encourages war, and is therefore wrong, was quite fixed.

After brief consideration, the Bench decided to send the defendant off for a medical the same afternoon. Thereupon the World Government Society found a solicitor, Mr. Bernard Chill, who was prepared to represent Hill at the probable adjournment the next day. Taken to the South Western Hotel for the examination, Victor Hill once again refused to submit to this. Had he done so, he would afterwards be subject to military law, which is far harsher. He was let out on his own bail of £5 until next day.

On Jan. 17 there were still more Union members in the public gallery. Despite police fears, no demonstrations occurred, and the hearing lasted longer than the previous one.

Mr. Chill pointed out the legal complexities in this type of case, which had few precedents, and those little known, since they concerned police courts. He tried to give the Court some picture of the way in which Victor Hill regarded the problems involved, and to show how his views were sincerely held, and less violently unconventional than they would have been considered a few years ago.

Probably because of the legal aid, defendant was not imprisoned, but fined £20, to be paid in twenty-eight days.

"I shall refuse to pay," he told a Peace News reporter last Monday.

PRISON v. ARMY WRANGLE OVER AMENESTIED CO

'We don't want him back again' — Naples Gaol

From GRACE BEATON

Secretary to the War Resisters' International

WE are very glad to announce that the Italian war resister, Pietro Pinna, who was serving a second sentence in the military prison in Naples, has now been released and is at home again with his family. He would be cheered to receive letters of greeting from War Resisters' International friends and these (written in Italian, if possible) can be addressed to him at his home:

Signor Pietro Pinna,
Via Beatrice d'este 37,
Ferrara,
Italy.

Pietro was released from prison under the general amnesty which was accorded in connection with the Holy Year celebrations in Italy.

Release on this occasion included those sentenced for military disobedience and Pietro was included in this category. At the time of his release being announced to him, Pietro wrote in the prison register that he had no wish to take advantage of the amnesty because no recognition of his status as a war resister had been made. The military authorities disregarded this, for the gesture of clemency provided by the amnesty was compulsory.

Pietro was sent to Bari where the regiment to which he had been attached had its headquarters, and where he was again expected to undertake military

training. He was therefore immediately sent back to the same prison at Naples which he had so recently left. Here he re-affirmed his attitude.

The prison authorities in Naples were, however, not willing to accept him as a prisoner and would not agree to put him in the cells again, as they had, at that time, received no new warrant for his arrest and under the terms of the amnesty they were forbidden to keep him as a prisoner. They suggested, therefore, that he should remain at liberty in Naples on a "provisional basis"—free to come and go as he pleased in the city.

He stayed with an Italian friend, Giustino Incarnati, who had demonstrated on behalf of Pinna and the cause of war resistance at the second trial in Naples. There he waited for further action from the military people.

Discharged from army

He was subsequently called up again but was medically examined, with the result that a "cardiac neurosis" was discovered and he was relieved of all further military obligations.

Whether this fact has been used as a reason to get rid of Pietro Pinna, since he had made it quite clear that he intended to continue his refusal is not clear, but Pietro Pinna is, as mentioned above, again at home united with his family.

Pietro's determination has given practical support to the propaganda work of war resisters in Italy, particularly that of Professor Giovanni Pioli, Dr. Segre (Pietro Pinna's lawyer) and Dr. Guido Geronetti of Turin, whose concerted efforts have no doubt made possible the bringing-in of the Bill asking for the recognition of conscientious objection to military service and which is to be considered by the Italian Parliament in due course.

Without Pietro Pinna's open refusal of military service and the consequent wide publicity obtained in Italy and many other countries, the question of the recognition of conscientious objection might not have been discussed in the Italian Parliament at this time.

INDEPENDENT LABOUR PARTY

SCOTTISH DIVISIONAL CONFERENCE

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2.0 p.m.—5.0 p.m.

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PUBLIC MEETING

SUNDAY, FEB. 5, 1950, 7.00 p.m.

Speakers: Councillor Annie Maxton,

Robert Duncan, Prospective Candidate
Bridgeton,

James Graham, Prospective Candidate
Shettleston.

Chairman: James W. Taylor.

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CAMPAIGN COLUMN

Considering how closely Hess was knit to Hitler, it is surprising that he did not know of, or that if he knew he did not disclose the impending attack on Russia, for which such vast preparations were being made . . . Three years later when I was in Moscow . . . Stalin asked me what was the truth about the Hess mission . . . I had the feeling that he believed there had been some deep negotiation or plot for Germany and Britain to act together in the invasion of Russia which had miscarried. Remembering what a wise man he is, I was surprised to find him silly on this point.

—Winston Churchill. "The Second World War" Vol. III, Daily Telegraph, Jan. 30, 1950.

IT seems curious that a man, who was the leader of this country during the war years and who is reputed to be brilliantly clear, should be so "silly" as not to see, or realise, that such a suspicion on the part of Russia was not only natural but might very well have been true. The idea that Hess had come for that purpose was widely canvassed in the Press of this country at the time.

Churchill's own description of the reasons why Hess came to Britain are singularly unilluminating; he tells nothing that we did not learn from the newspapers when Hess was here, and he himself informs us that Hess came to this country at a time when vast preparations to attack Russia were under way in Germany.

Churchill's own actions and words in regard to Russia in 1920, (when an attempt to send arms to be used against the Soviet regime, was only prevented by the refusal of British dockers to load them) is not likely to be forgotten in that country.

The new "line-up"

It is now being openly said that the war alliance with Russia, (though it was signed for 20 years) was a military expedient and nothing more; the present alignment of Western powers which include Western Germany must give Stalin some reason to believe that this country might possibly have been willing to "gang up" with Hitler to fight against "Bolshevik" Russia had affairs gone slightly differently.

What is "silly," is the persistent refusal in our negotiations with other countries to see the "other man's" point of view. If, in our dealings with Germany after the first world war there had been statesmen who had made any attempt at all to see both sides of a most intricate and difficult question, instead of continually using the sledgehammer argument that the Germans were entirely responsible for the war and must be made to suffer accordingly, a second war might have been avoided.

Soviet suspicions justified

This lack of ordinary human tolerance, understanding and commonsense led directly to the eventual rise to power of Hitler. That is not to say that Hitler had no responsibility for the war, and it would be equally foolish to argue that Stalin has no responsibility for the present "cold war," but to anyone who cares to take the trouble to look at the question from both sides it would seem that Russia has plenty of reasons now, and in the past, to be suspicious of the motives of this country.

For Churchill to be so naively indignant because Stalin believed Britain might have been prepared to bargain with Germany to help in the war against Russia, is a good deal more silly than that unfortunately natural suspicion.

It is ridiculous and childish to suppose that though we talk maliciously, suspiciously and angrily about the actions of other governments, those governments do not do so about us. The fact that statesmen continue to behave, write and speak as children makes it all the more necessary for a strong minority of pacifist opinion to preserve the balance, which may save the world from the consequence of such disastrous "silliness."

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Published from 3 Blackstock Rd., London, N.4, by
Peace News Ltd. Printed by W. F. Clifford Printing
Co. Ltd. (T.U.), London, N.16.

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